The Rejection of the New Mass

Priestly honor demands that the Novus Ordo not be celebrated.

On November 27, 1969, three days before the Novus Ordo Mass came into effect, Dominican priest Roger-Thomas Calmel (1914-1975) expressed his firm refusal. It is enough to read this text to perceive from what perspective of faith, what theological certainty, what love for God, from what depth it comes. He wrote it all at once, without even keeping a copy before sending it to his friend Jean Madiran for publication in the magazine "Itinéraires" (n. 139, January 1970).

Father Calmel was perhaps the first priest—with the exception of Cardinals Bacci and Ottaviani—to publicly express a clear rejection, not only doctrinal, but also practical, of the New Mass. His historic reaction enlightened and encouraged many priests and faithful of his time. Nearly fifty years after its publication, may this visionary and timely work continue to comfort many priestly souls and many Catholic faithful.

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"I adhere to the traditional Mass, the one codified, but not fabricated, by St. Pius V in the 16th century, according to secular usage.

I therefore reject the Ordo Missae of Paul VI.

Why? Because, in reality, this Ordo Missae does not exist. What exists is a universal and permanent liturgical revolution, adopted or desired by the current Pope [Paul VI], and which, therefore, wears the mask of the Ordo Missae of April 3, 1969.

Every priest has the right to refuse to wear the mask of the liturgical revolution. And I consider it my duty, as a priest, to refuse to celebrate Mass in an equivocal rite.

If we were to accept this new rite, which fosters confusion between the Catholic Mass and the Protestant Supper—as two cardinals equally affirm and as solid theological analyses demonstrate—we would quickly move from a Mass interchangeable (something recognized by a Protestant pastor) for a clearly heretical and therefore null Mass.

The revolutionary reform, initiated by the Pope and later left to the national churches, will continue its unbridled course.

How can we accept becoming complicit in this?

You will ask me: and now?

The Mass of all times, whatever the cost; but have you ever stopped to think about what you are facing? Of course you have. I am facing, if I may say so, perseverance on the path of fidelity to my priesthood and, therefore, offering to the High Priest, our supreme judge, the humble testimony of my office as a priest. I am also facing the challenge of comforting the afflicted faithful, tempted by skepticism or despair.

In fact, every priest who adheres to the rite of the Mass codified by Saint Pius V, the great Dominican Pope of the Counter-Reformation, offers the faithful the opportunity to participate in the holy sacrifice without a shadow of doubt; to receive communion, without the risk of being deceived, from the Word of God incarnate and immolated, truly present under the holy species.

On the other hand, the priest who submits to the new rite forged from scratch by Paul VI collaborates, in the best way possible, in the progressive establishment of a false Mass where the presence of Christ will no longer be genuine, but transformed into an empty memory; by this very fact, the sacrifice of the Cross will be nothing more than a religious meal, where one will eat a little bread and drink a little wine: nothing more, as happens with the Protestants.

Will refusing to collaborate with the revolutionary establishment of an equivocal Mass, destined for the destruction of the Mass, mean facing who knows what earthly misfortunes, what setbacks in this world? The Lord knows this, and His Grace is sufficient.

In fact, the Grace of the Heart of Jesus, which reaches us through the Holy Sacrifice and the Sacraments, is always sufficient. That is why Our Lord says serenely: "Whoever loses their life in this world for my sake will save it for eternal life."

I recognize without hesitation the authority of the Holy Father. However, I affirm that every pope, in the exercise of his authority, can commit abuses of authority.

I affirm that Pope Paul VI committed an abuse of authority of exceptional gravity when he constructed a new rite of the Mass based on a definition of the Mass that is no longer Catholic. "The Lord's Supper or Mass," he writes in his ORDO MISSÆ, "is the sacred synaxis or assembly of the People of God gathered, presided over by a priest, to celebrate the memory of the Lord" (*Institutio generalis*, art. 7).

This insidious definition omits *a priori* what constitutes the Catholic Mass, which can never be attributed to a Protestant supper.

In fact, the Catholic Mass is not a simple memorial; the memorial is of such a nature that it truly contains the sacrifice of the Cross, because the Body and Blood of Christ become truly present by virtue of the double consecration. This is manifested without a shadow of a doubt in the rite codified by St. Pius V, while it remains vague and ambiguous in the rite elaborated by Paul VI.

Similarly, in the Catholic Mass the priest does not exercise any kind of presidency; marked by a divine character that consecrates him for eternity, he is the minister of Christ, who through him performs the Mass. It takes a lot for a priest to resemble a shepherd, delegated by the faithful to moderate their assembly.

What is evident in the rite of the Mass instituted by St. Pius V is veiled, if not totally eliminated, in the new rite.

Simple honesty, therefore, and infinitely more so priestly honor, demand that I not have the audacity to adulterate the Catholic Mass that I received on the day of my ordination.

Since one must be upright, especially in matters divinely grave, there is no authority in the world, not even pontifical, that can prevent me.

Furthermore, the first proof of fidelity and love that the priest has the duty to offer to God and to men is to preserve intact the infinitely precious deposit that was entrusted to him with the laying on of the bishop's hands.

It is, above all, by this proof of fidelity and love that I will be judged by the Supreme Judge.

Confidently, I hope that the Virgin Mary, Mother of the High Priest, will grant me the grace to remain faithful until death to the true and unequivocal Catholic Mass.

Tuus sum ego, salvum me fac – I am yours, save me."

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